B (p. 1245) 482 or 472

15 For °the day of [1]the LORD *is* near upon all the [1]heathen: °as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For [15]as ye have drunk upon My °holy mountain, *so* shall all the heathen drink °continually, yea, they shall drink, and they shall °swallow down, and they shall be °as though they had not been.

A[2] C (p. 1246)

17 But °upon mount Zion °shall be °deliverance, °and there shall be holiness;

D

and the house of Jacob °shall possess their possessions.

E

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and °there shall not be °*any* remaining of the house of Esau; for [1]the LORD hath spoken *it*.

D

19 And *they of* °the south shall possess the [8]mount of Esau; and *they of* °the plain the Philistines: and °they shall possess the °fields of Ephraim, and the °fields of Samaria: °and Benjamin *shall possess* Gilead.

20 And the °captivity of °this host of the [12]children of Israel °*shall possess* that of the Canaanites, °*even* unto °Zarephath; and the °captivity of Jerusalem, which *is* in °Sepharad, shall possess °the cities of [19]the °south.

C

21 And °saviours shall come up on mount Zion to judge the mount of Esau; and °the kingdom shall be [1]the LORD'S."

15 the day of the LORD. See note on Isa. 2. 11, 17. The prophecy is now enlarged, and includes all the nations who were Israel's enemies.

as = according as. This prophecy was fulfilled, so far as Edom was concerned, later on (see 1 Macc. 5. 4, 65. Josephus, *De Bell.* iv. 5); likewise will the judgment on "all the nations" be literally fulfilled.

16 holy. See note on Ex. 3. 5.

continually. Some codices, with four early printed editions (one Rabbinic in marg.), read "round about".

swallow down: or, stagger. Only elsewhere in Job 6. 3.

as though, &c. Solemn and noteworthy words.

17-21 (**A**[2], p. 1244). ISRAEL. RESTORATION. (*Introversion.*)

A[2] | C | 17–. Deliverance.
D | –17. Possession.
E | 18. Victory.
D | 19, 20. Possession.
C | 21. Deliverers.

17 upon mount Zion. Cp. Isa. 46. 13. Joel 2. 32.

shall be. Cp. Jer. 46. 28. Joel 3. 16. Amos 9. 8.

deliverance = a delivered remnant. Cp. Joel 2. 32.

and there shall be, &c. Cp. Isa. 1. 26; 4. 3, 4. Joel 3. 17.

shall possess, &c. Ref. to Pent. (Num. 24. 18, 19). Ap. 92. Cp. Isa. 14. 1, 2. Joel 3. 19–21. Amos 9. 11–15.

18 there shall not be. Cp. *vv.* 9, 10, 16.

any remaining = him that remaineth. Twenty-four centuries ago this prophecy was written, and to-day no Edomites can be identified. Cp. *v.* 14, and Num. 24. 19 (the same word). There will be a restored Edom, "in that day", or Isa. 63. 1–6. Jer. 49. 7–22 could not be fulfilled.

19 the south = the south [country], the Negeb. See note on Ps. 126. 4. Cp. Amos 9. 12.

the plain = the lowlands, the Shephelah [shall possess]. Cp. Zeph. 2. 7.

they = they [of the mountain], or [of the centre].

fields = territory. **and Benjamin** = and [they of] Benjamin. **20 captivity** = the captives: "captivity" being put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the captives. **this host:** i. e. the whole of the twelve tribes. **shall possess.** Supply the *Ellipsis* thus: "they who are scattered among [the Canaanites]". **even, &c.** Supply "[shall possess] as far as". **Zarephath** = Sarepta, belonging to Sidon and Tyre. **Sepharad** is mentioned with Ionia and Greece (in the west) in the inscriptions of *Behistun*, col. 1, line 15. See Ap. 57, p. 81. Jews were sold as slaves, and were taken to Spain by the Phoenicians to work in the mines near the great city of Ampuria, now being unearthed, near Figueras, in the province of Gerona. The "Jews' houses" are still shown at Besalu. **the cities, &c.** Jewish tradition declares for Spain. **south.** After *v.* 20, supply the logical *Ellipsis* of thought thus: "[yea, My People shall enlarge their borders on all sides], and saviours", &c. **21 saviours** = deliverers: i. e. earthly and human, as in Judges 3. 9, 15. Cp. Mic. 5. 4, 5. See the Structure ("C" and "*C*"), above. **the kingdom shall be the LORD'S.** Cp. Ps. 22. 28. Dan. 2. 44; 7. 14, 27. Zech. 14. 9. Rev. 11. 15; 19. 6.

JONAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Extended Alternation.*)

G[1] | **A** | 1. 1. THE WORD OF JEHOVAH.
B | 1. 2. MISSION TO NINEVEH.
C | 1. 3. JONAH. DISOBEDIENCE.
D | 1. 4—2. 10. CONSEQUENCES. RESURRECTION OF JONAH.
A | 3. 1. THE WORD OF JEHOVAH.
B | 3. 2. MISSION TO NINEVEH.
C | 3. 3, 4–. JONAH. OBEDIENCE.
D | 3. –4—4. 11. CONSEQUENCES. CORRECTION OF JONAH.

NOTES ON THE STRUCTURE OF JONAH (PAGE 1246).

For the CANONICAL order and place of the Prophets, see Ap. 1, and p. 1206.

For the CHRONOLOGICAL order of the Prophets, see Ap. 77.

For the Inter-relation of the Prophetic Books, see Ap. 78.

For the *Formulæ* of prophetic utterance, see Ap. 82.

For References to the Pentateuch by the Prophets, see Ap. 92.

For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206-7.

The clue to the date is given in 1. 1: which, by comparison with 2 Kings 14. 25, falls within the time of Jeroboam II and the earlier years of Uzziah: therefore about 690 B.C. (see Ap. 50, p. 59).

Modern critics are practically unanimous in declaring that the book is a "combination of allegory and myth". But the fact that Jonah the prophet was a historic personage is settled by 2 Kings 14. 25. And the fact that the prophecy, with its great miracle, was referred to by Christ as a type of Himself, places the book in as high a position as any other prophecy.

The Century Bible says that "we are not to conclude that the literal validity of the history of Jonah is established by this reference" (note on Matt. 12. 40, p. 206). But, apart from the fact that the Lord referred to the Queen of Sheba in the very next sentence, and thus places Jonah on the same level of "literal validity", the question is placed beyond all controversy by the further fact that seven times in John's Gospel the Lord declared that every one of His words that He uttered was given Him to speak by the Father (see below). Those who strike at these words of Christ are striking at God Himself, and are making the whole of Divine Revelation of none effect. All the puerile and fanciful assumptions used for arguments are swept away with one stroke, and are overwhelmed by this decisive and conclusive fact. Modern critics must now perforce find the answers to their own objections. We need not be at the pains to repeat the refutation of their assumption, that, because certain words have not been required or necessitated by the subjects of the earlier Scriptures, therefore such words did not exist before, and are thus evidences of the book's being written at a later period of time. Only a mind already hostile could invent such a proposition, and only those who are ignorant of "the laws of evidence" could make use of it.

The prophecy of Jonah is literal history, and is besides a twofold type.

(1) He was a type of the death, burial, and resurrection of our Lord: see Matt. 12. 40, where the "as" and the "so" are sufficient to show us that a man's being miraculously *kept alive* for a particular period can be no type of another's being *dead and buried* for the same period.

As our Lord was raised from the dead at the end of that period (see Ap. 156), so Jonah must have been, as miraculously, *raised from the dead.*

Jonah's prayer could have been uttered in the last few moments of life. In any case the words of the prayer were not written down till after he had been vomited up alive (Jonah 2. 1-10).

(2) "As Jonah was a sign unto the Ninevites, so shall also the Son of Man be to this generation" (Luke 11. 30).

That generation were as grieved and angry at the faith and repentance of those to whom the resurrection of our Lord was proclaimed, as Jonah was at the repentance of the Ninevites.

Both these types were hidden in the history by the One Who knew the end from the beginning, and are declared to be so by Him of Whom Jehovah said, "I will put My words in His mouth".

Seven times in John's Gospel our Lord testified to the fulfilment of that promise:—

"My doctrine (i.e. teaching) is not Mine, but His that sent Me" (7. 16).

"As My Father hath taught Me, I speak these things" (8. 28).

"Why do ye not believe Me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (8. 46, 47).

"I have not spoken of (or from) Myself; but the Father which sent Me, He gave me a commandment, what I should say, and what I should speak" (12. 49).

"The words that I speak unto you I speak not of (i.e. from) Myself: but the Father that dwelleth in Me" (14. 10).

"The word which ye hear is not Mine, but the Father's Which sent Me" (14. 24).

"I have given unto them the words which Thou [the Father] gavest Me" (17. 8).

The Century Bible (Jonah; Introduction, p. 200) may say: "It is humiliating for a commentator to collect doubtful stories of sailors swallowed by sharks and vomited out alive." There is truth in this. But if we recognise the fact that the word "alive", includes the thought of *resurrection*, then we have ample evidence that this is conveyed and taught by the "as" and "so" in Matt. 12. 40. In any case we have to remember the words of Jehovah in Deut. 18. 18, 19: "I will put My words in His mouth, and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken to My words which He shall speak in My name, I will require it of him." We leave the question with these solemn words: "I will require it of him."

The notes will show us Jonah, not as a wayward, thoughtless child, but as a "man of God", willing to sacrifice himself (mistakenly, of course) in order to save his nation. He knew that Assyria at that time was in great difficulties. There is a silence of eighteen years in Assyrian history at that time, and the surrounding nations were beginning to assert themselves. Jonah had just been commissioned to encourage Israel to a restored position (2 Kings 14. 25, 26). He must have known also that Nineveh (Assyria) was to be Jehovah's rod of judgment for Israel. He knew the well-known character of Jehovah, and feared that if he made Jehovah's proclamation Nineveh might repent, and her overthrow be averted. See Jehovah's words (4. 2).

If, however, for the sake of his nation, he did not make the proclamation at all, Nineveh might be overthrown and Israel saved. He was mistaken, and had to be corrected (ch. 4. 4-11).

The great lesson of the book is—not "Jehovah's care for children and cattle", &c., but that the devices of man shall not frustrate His purpose, and that what He hath said shall surely come to pass.

That is the lesson which gives to the book a dignity and importance which is worthy of it, and of its place in the Word of God.

JONAH.

690 **A** (p. 1248)

1 NOW ° the word of ° the LORD came unto ° Jonah ° the son of °Amittai, saying,

B

2 °"Arise, go to ° Nineveh, that great city, and ° cry against it; for ° their ° wickedness is come up before Me."

C

3 But [1] Jonah ° rose up to flee unto ° Tarshish °from the presence of [1] the LORD, and went down to ° Joppa; and he found a ° ship going to ° Tarshish: so ° he paid the fare thereof, and went down into it, to go with them unto Tarshish °from the presence of [1] the LORD.

D A D F

4 But [1] the LORD sent out a great ° wind into the sea, and there was a mighty tempest in the sea,

G

so that the [3] ship ° was like to be broken.

E H

5 Then the ° mariners were afraid, and ° cried °every man unto his god, and cast forth the °wares that *were* in the [3] ship into the sea, to lighten *it* of them. But Jonah was gone down °into the sides of the ° ship; and he lay, and was fast asleep.

6 So the ° shipmaster came to him, and said unto him, "What meanest thou, O sleeper? arise, call upon thy ° God, if so be that ° God will think upon us, that we perish not."

1. 1 **the word of the LORD came.** This statement is unanswerable, and covers the truth of the whole contents of this book. This, or a like expression occurs *seven* times in Jonah (1. 1; 2. 10; 3. 1, 3; 4. 4, 9, 10).

the LORD. Heb. Jehovah. Ap. 4. II.

Jonah is the prophet named and described in 2 Kings 14. 25. He was a native of Gath-hepher, now *el Meshhed*, three miles north-east of Nazareth. Nazareth was in Galilee (see Ap. 169). The statement of the Pharisees in John 7. 52 was not true.

the son of Amittai. See 2 Kings 14. 25.

Amittai = the truth of Jehovah.

2 Arise, go. Contrast "rose up to flee" (*v.* 3).

Nineveh. Cp. Gen. 10. 11, 12. Mentioned again in 3. 2, 3; 4. 11. The capital of Assyria, on the left bank of the Tigris. Called first Nina, from the patron goddess of the city; of Babylonian origin; founded by a colony from Nina in South Babylonia (see *Records of the Past*, vol. iv, part ii, p. 61). Khammurabi, 1915 B.C. (on *Companion Bible* dating), code iv, pp. 60-62, spells it *Ni-nu-a*. Excavations reveal "the mound of *Nebi-Yunus* crowned by the tomb of Jonah, which could not then be explored" (see Art. "Nineveh" in the *Encycl. Brit.*, 11th (Cambridge) edition, 1911).

cry against it. Not whisper or speak softly, but cry, as making a general proclamation. Heb. *ḳara'*. Cp. Judg. 7. 3, 20. Isa. 58. 1. Joel 3. 9. Amos 4. 5, &c. Cp. also *vv.* 2, 6; 3. 2.

their wickedness. Nineveh was noted for violence and cruelty of all kinds, recorded in its own *bas-reliefs*, &c. (see Nah. 2. 8-13). Ref. to Pent. (Gen. 18. 20, 21).

wickedness. Heb. pl. of *rā'a'*. Ap. 44. viii.

3 rose up to flee. Jonah knew that Assyria was to be God's sword of judgment against Israel. If Nineveh perished, Israel might be saved. God's mercy might arrest this overthrow of Nineveh. Was this why Jonah would sacrifice himself to save his nation? This would explain his flight here, and his displeasure, as clearly stated in 4. 1-3. When he said (*v.* 12), "Take me up", &c., he had counted the cost. He confesses to the men (*vv.* 9, 10), but not to God. He gave his life to save his People. The type of Christ may have begun here. See Gal. 3. 13; and cp. Rom. 9. 1-3. **Tarshish.** See note on 1 Kings 10. 22. **from the presence of the LORD.** Ref. to Pent. (Gen. 4. 16). Ap. 92. **Joppa.** Now Jaffa. Cp. Josh. 19. 46. 2 Chron. 2. 16. Acts 9. 36. **ship.** Heb. *'ănīyāh* = any large merchant ship. Not the same word as in *v.* -5. **he paid the fare:** and counted the cost of his flight. See notes on the Structure, p. 1247.

1. 4—2. 10 (**D**, p. 1246). CONSEQUENCES. RESURRECTION OF JONAH. (*Extended Alternation.*)

D | A | 1. 4-15. Jonah's Punishment.
B | 1. 16. Sacrifice and Vows of Mariners.
C | 1. 17. The Fish. Preparation and Reception.
A | 2. 1-7. Jonah's Prayer and Thanksgiving.
B | 2. 8, 9. Sacrifice and Vow.
C | 2. 10. The Fish. Ejection.

1. 4-15 (A, above). JONAH'S PUNISHMENT. (*Alternation and Introversion.*)

A | D | F | 4-. The Tempest.
G | -4. Danger.
E | H | 5, 6. Prayer of Mariners.
J | 7-12. Jonah. Self-sacrifice.
D | *G* | 13-. Danger.
F | -13. The Tempest.
E | *H* | 14. Prayer of Mariners.
J | 15. Jonah. Death.

4 wind. Heb. *rūaḥ*. Ap. 9. **was like** = thought. Fig. *Prosōpopœia*. Ap. 6. **5 mariners** = salts. Heb. *mallāḥ* = salt. **cried** = cried in prayer. Heb. *ze'aḳ*. Not the same word as in *vv.* 2, 14. **every man.** Heb. *'ĭsh*. Ap. 14. II. **wares** = tackling. Heb. *k^eli* = implements. **into the sides** = below deck, or cabins. Cp. Ezek. 32. 23. Amos 6. 10. **ship** = the deck, or covered part. Heb. *ṣ^ephīnah*. A genuine Heb. word, borrowed by inland people, (Syrians, Chaldeans and Arabians), from a maritime people; not vice versa. Heb. root *ṣaphan* = to cover (Deut. 33. 21 (marg. ceiled). 1 Kings 6. 9; 7. 3, 7. Jer. 22. 14. Hag. 1. 4). English "deck" is from Dutch *dekken*. **6 shipmaster** = chief of the rope. Phœnician for captain. Heb. *rab ḥaḥobēl*. Not a "later word", because a "captain" is not mentioned earlier. *Rab* = captain, or head. See 2 Kings 25. 8. Est. 1. 8. Dan. 1. 3. *Chobēl* occurs in Ezek. 27. 8, 27, 28, 29, where it is rendered "pilot". **God.** Heb Elohim (with *'eth*) = the true God. With *'eth*, in the second occurrence. Ap. 4. I.

J a¹ (p. 1249) 690

7 And they said every one to his fellow, "Come, and let us cast lots, that we may know for whose cause this °evil *is* upon us."

b¹

So they cast lots, and the lot fell upon [1] Jonah.

a²

8 Then said they unto him, "Tell us, we pray thee, °for whose cause this [7]evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?"

b²

9 And °he said unto them, "I *am* an °Hebrew; and I fear [1] the LORD, °the God of heaven, °Which hath made the sea and the dry *land*."

a³

10 Then were the °men °exceedingly afraid, and said unto him, °"Why hast thou done this?" For the °men knew that he fled [3] from the presence of [1] the LORD, because he had told them.

11 Then said they unto him, "What shall we do unto thee, that the sea may be calm unto us?" for the sea °wrought, and was tempestuous.

b³

12 And he said unto them, °"Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for °I know that for my sake this great tempest *is* upon you."

D G (p. 1248)

13 Nevertheless the [10]men °rowed hard to °bring *it* to the land; but they could not:

F

for the sea [11] wrought, and was tempestuous against them.

E H

14 Wherefore they [2]cried unto [1]the LORD, and said, "We beseech Thee, O [1]LORD, we beseech Thee, let us not perish for this °man's °life, and lay not upon us innocent blood: for Thou, O [1]LORD, hast done °as it pleased Thee."

J

15 So they °took up Jonah, and °cast him forth into the sea: and the sea °ceased from her raging.

B

16 Then the [10]men feared [1]the LORD exceedingly, and °offered a sacrifice unto [1]the LORD, and made vows.

C

17 Now [1]the LORD had °prepared a °great fish to °swallow up [1] Jonah. And **[1]Jonah °was in the °belly of the fish °three days and three nights.**

A K (p. 1250)

2 °Then Jonah prayed unto °the LORD his °God out of the fish's °belly,

2 And said, "I °cried by reason of mine affliction unto [1] the LORD, and He °heard me;

L c

out of the belly of °hell °cried I, *and* Thou °heardest my voice.

1. 7-12 (J, p. 1248). JONAH. SELF-SACRIFICE. (*Repeated Alternation.*)

J | a¹ | 7–. Mariners. Counsel. Casting of lots.
b¹ | –7. Jonah taken.
a² | 8. Mariners. Inquiry.
b² | 9. Jonah. Confession.
a³ | 10, 11. Mariners. Fear.
b³ | 12. Jonah. Determination.

7 evil = calamity: as in Amos 3. 6. Heb. *rā'a'*. Ap. 44. viii.

8 for whose cause, &c. = for what cause. The lot had told them the person, but not the "cause". So they appeal to Jonah.

9 he said, &c. He does not tell them all. We find the real reason in 4. 1–3.

Hebrew. Referring to the language spoken. A title used in relation to foreigners (Gen. 40. 15. Ex. 3. 18, &c.).

the God of heaven. The title in relation to the Creator's creatures. See note on 2 Chron. 36. 23.

Which hath made, &c. Ref. to Pent. (Gen. 1. 1, 10).

10 men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.

exceedingly afraid. Fig. *Polyptōton* (Ap. 6) = feared a great fear.

Why . . .? They knew the *fact* of his flight, but not the *reason*, which is not revealed till 4. 1–3. This is not therefore "a later addition", as alleged.

11 wrought, &c. = grew more and more tempestuous. Heb. "was going on and raging".

12 Take me up . . . I know. He had counted the cost.

13 rowed hard. The tackling had gone. See note on "wares", *v.* 5. **bring it** = bring it back.

14 man's. Heb. *'īsh*. Ap. 14. II.

life = soul. Heb. *nephesh*. Ap. 13.

as = according as. Cp. Ps. 115. 3.

15 took up = took up with reverence or care: as in Gen. 47. 30. Ex. 28. 12, 29, &c. Heb. *nāsā'*.

cast him, &c. Why are we to *assume* that the result was different in this case from that in every other, unless so stated? It must have been death. See note on p. 1247.

ceased, &c. Cp. Ps. 89. 9. Luke 8. 24.

16 offered, &c. = sacrificed: i.e. they vowed that they would offer [when they landed]. Heb. *zebach*. Ap. 43. I. iv, and II. xii.

17 prepared = appointed, or assigned. From Heb. *mānāh*, to number. Hence, to appoint, as in Job 7. 3. Dan. 1. 5, 10, 11; and Chald. *mᵉnah* (Dan. 5. 25, 26). Cp. 4. 6–8. Never means to create.

great fish. Large enough to swallow him. In Matt. 12. 40, Greek *kētos* = any large marine monster; whence *Cetaceæ* = the mammalian order of fish. No need for any name. Cp. Matt. 12. 20; 16. 4. Luke 11. 30.

swallow up . . . belly. Not therefore kept alive in the fish's *mouth*, as some imagine. When thus swallowed up, Jonah must have died, and thus became a type of Christ. The "as" and "so" in Matt. 12. 40 require Jonah's death. He would have been no type if he had been miraculously kept alive. See further notes below.

was = came to be. **belly** = bowels.

three days and three nights. The Heb. idiom "three days" can be used for parts of three days (and even of years): but not when the word "nights" is added. See Matt. 12. 40, and note the force of "as". See App. 144, and 156.

2. 1-7 [For Structure see next page].

1 Then = And. See note on *v.* 10. **the LORD.** Heb. Jehovah. Ap. 4. II. **God.** Heb. Elohim. Ap. 4. I. **belly** = bowels. Cp. 1. 17.

Note the Fig. *Exergasia* (Ap. 6), as shown by the *Alternation* in *v.* 2.

v. 2 | e | I cried, &c. Jonah's affliction.
f | And He heard Jonah's request.
e | Cried I, &c.
f | And Thou heardest.

2 cried = cried out. Not the same word as in next clause, or in 1. 5; but the same as in 1. 2, 5, 14. **heard** = answered. Heb. *'ānāh*. Not the same word as in the next clause. **hell.** Heb. *Sheōl*. Ap. 35. Cp. Ps. 18. 5; 116. 3. **cried** = cried for help in distress. Not the same word as in preceding clause, or in 1. 2, 5, 14. **heardest** = gavest heed to. Heb. *shāma'*. Not the same word as in preceding clause.

690 3 For Thou °hadst cast me into the deep, in the °midst of the seas; and the °floods compassed me about: °all Thy billows and Thy waves passed over me.
4 °Then ℑ said, 'I am cast out of Thy sight;
d yet I will look again °toward Thy °holy temple.'
(p. 1250)
L c 5 The °waters compassed me about, *even* to the °soul: the °depth closed me round about, the °weeds were wrapped about my head.
6 I went down to the °bottoms of the mountains; °the earth with her bars °*was* about me °for ever:
d yet hast Thou °brought up my life from °corruption, O [1]LORD my [1]God.
K 7 When my [5]soul °fainted within me I remembered °the LORD: and my prayer came in unto Thee, into Thine [4]holy temple.
B 8 They that °observe °lying vanities °forsake their own °mercy.
(p. 1248)
9 But ℑ will sacrifice unto Thee with the voice of thanksgiving; I will pay *that* that I have vowed. °Salvation *is* °of [1]the LORD."
C 10 °And [1]the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

A 3 And °the word of °the LORD came unto
(p. 1246) Jonah the second time, saying,
B 2 "Arise, go unto Nineveh, °that great city, and °preach unto it the preaching that ℑ bid thee."
C 3 So Jonah arose, and went unto Nineveh, according to the word of [1]the LORD. Now Nineveh was an exceeding [2]great city of °three days' journey.
4 And Jonah began to enter into the city °a day's journey, and he °cried, and said,
D M[1] i "Yet °forty days, and Nineveh shall be over-
(p. 1251) thrown."
k 5 So the °people of Nineveh °believed °God, and °proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.
l 6 For word came unto the king of Nineveh,

2. 1-7 (*A*, p. 1248). JONAH'S PRAYER AND THANKSGIVING. (*Introversion and Alternation.*)

A | K | 1, 2–. Affliction.
L | c | –2–4–. Place. Sheōl.
d | –4. Deliverance. Jonah's words.
L | c | 5, 6–. Place. The Deep.
d | –6. Deliverance. Jehovah's deeds.
K | 7. Affliction.

Note the Fig. *Exergasia* (Ap. 6), as shown by the *Introversion* in *v.* 3.

v. 3 | g | "The deep" as a whole.
h | The seas which make it up.
h | The floods which make it up.
g | The deep as a whole. "All".

3 hadst cast = castedst, or didst cast.
midst = heart.
floods: or, tides. Heb. *nahar*. (Sing.)
all Thy billows, &c. Cp. Ps. 42. 7.
4 Then ℑ said, &c. Cp. Ps. 31. 22
toward, &c. Cp. 1 Kings 8. 38.
holy. See note on Ex. 3. 5.
5 waters. Cp. Ps. 69. 1.
soul. Heb. *nephesh*. Ap. 13.
depth = an abyss.
weeds = floating sea-weeds.
6 bottoms = roots.
the earth, &c. = as for the earth, her bars, &c. Some codices, with one early printed edition, and Syr., read "and as to the earth".
was. Substitute "were".
for ever. The thought of a drowning man.
brought = didst bring.
corruption = the pit or grave, the place of corruption. Heb. *shachath*.
7 fainted = swooned, or became unconscious to all else. Cp. Ps. 77. 3. Lam. 2. 12. From *'ataph*, to cover or involve in darkness.
the LORD. Heb. Jehovah (with *'eth*) = Jehovah Himself. Ap. 4. II.
8 observe = regard, or heed.
lying = empty.
forsake their own mercy = do not heed their chastisement.
forsake = not to heed. Heb. *'āzab*. Cp. Gen. 2. 24.
mercy. Heb. *ḥeṣed*. A *Homonym*, with two meanings: (1) lovingkindness, as in Gen. 24. 12. 2 Sam. 7. 15. 1 Chron. 19. 2. 2 Chron. 6. 14. Ps. 103. 4, 8, 11, 17, &c.; (2) correction, or chastisement (Lev. 20. 17, a wicked thing bringing down punishment). Job 37. 13 (mercy = chastisement, synonymous with "correction" in preceding clause (marg. *rod*)). Prov. 25. 10 (put to shame: i. e. by correction).
9 Salvation is of = Salvation [belongeth] to: as in Ps. 3. 8. The prayer (*vv.* 2–9).
of = to.

10 And, &c. Jonah's rapid thoughts and words before he died were subsequently written down by him; for all the verbs are in the past tense, not the present. Cp. *v.* 6, "didst bring", &c. See notes on p. 1247.

3. 1 the word of the LORD. See note on 1. 1. the LORD. Heb. Jehovah. Ap. 4. II. **2** that great city. Cp. 1. 1, 2; 4. 11. Diodorus Siculus (cent. 1 B. C.), ii. 3, and Herodotus (cent. 4 B. C.), v. 53, both say it was about sixty miles in circuit and about twenty miles across. We must remember that such cities included large areas for cultivation and pasturage. Cp. "much cattle", 4. 11. preach = proclaim. Heb. *qārā'* = to cry aloud: as in *vv.* 4, 5, 8; 1. 2, 6, 14. **3** three days', &c.: i. e. in circuit. See note above. **4** a = one. cried. See note on "preach", *v.* 2.

3. –4—4. 11 [For Structures see next page].

–4 forty. The number of probation. See Ap. 10. **5** people = men. Heb. pl. of *'ĕnōsh*. Ap. 14. III. believed. Heb. *'āman*. Ap. 69. III. God. Heb. Elohim. Ap. 4. I. proclaimed a fast. Professor Rawlinson has shown that just at this time Nineveh was in a time of trouble, and Assyrian history was "shrouded in darkness for forty years" (*Ancient Monarchies*, vol. ii. pp. 379, 380). Hope was given to all the neighbouring countries which were asserting their independence. This explains the readiness of Nineveh to hearken and obey, as was done on another occasion when the prophets of Nineveh declared it needful (see Professor Sayce, *The Higher Criticism and the Monuments*, pp. 489, 490); by the Persians in a national trouble; in Greece, a fast which included cattle (Herodotus, ix. 24); and by Alexander the Great (Plutarch, *Pelop.* §§ 33, 34). This decline of Nineveh gave hope to Israel: which hope had been encouraged by the prophet Jonah himself (2 Kings 14. 25–27). This may have been the reason for Jonah's not wishing to avert the overthrow (*v.* 4) of Nineveh, by giving it the opportunity to repent and thus secure Jehovah's favour (Joel 2. 14). See notes on p. 1247. We thus have veritable history, and not allegory.

690 and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

k (p. 1251) 7 And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his °nobles, saying, "Let neither °man nor beast, °herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let [7]man and beast be covered with sackcloth, and cry mightily unto [5]God: yea, let them turn every one from his °evil way, and from the violence that *is* in their hands.

9 °Who can tell °*if* [5]God will turn and repent, and turn away from His fierce anger, that we perish not?"

i 10 And [5]God saw their works, that they turned from their [8]evil way; and [5]God °repented °of the [8]evil, that He had said that He would do unto them; and He did *it* not.

M² N m 4 But it °displeased Jonah exceedingly, and he was very angry.

n 2 And he prayed unto °the LORD, and said, "I pray thee, O °LORD, *was* not this my saying, when I was yet in my country? °Therefore I fled before unto Tarshish: for °I knew that Thou *art* a gracious °GOD, and merciful, slow to anger, and of great kindness, and repentest Thee of the °evil.

3 Therefore now, O [2]LORD, take, I beseech Thee, my °life from me; for *it is* better for me to die than to live."

O 4 Then said [2]the LORD, "Doest thou well to be angry?"

P Q o 5 So Jonah went out of the city, and sat on the east side of the city, and there °made him a °booth, and sat under it in the shadow, till he might see what would °become of the city.

p 6 And [2]the LORD °God °prepared a °gourd, and made *it* to come up over Jonah, that it might be a °shadow over his head, °to deliver him from his °grief.

R So Jonah °was exceeding glad of the gourd.

P Q p 7 But [6]God [6]prepared a °worm when the morning rose the next day, and it smote the [6]gourd that it withered.

o 8 And it came to pass, when the sun did arise, that [6]God [6]prepared a °vehement °east °wind; and the sun beat upon the head of Jonah, that he fainted,

R and wished °in himself to die, and said, "*It is* better for me to die than to live."

O 9 And [6]God said to Jonah, "Doest thou well to be angry for the [6]gourd?"

N m And he said, °"I do well to be angry, *even* unto death."

n 10 Then said [2]the LORD, "Thou °hast had

3. -4—4. 11 (*D*, p. 1246). CONSEQUENCES. CORRECTION OF JONAH. (*Division.*)

D | M¹ | 3. -4-10. Pardon of Nineveh.
| M² | 4. 1-11. Correction of Jonah.

3. -4-10 (M¹, above). PARDON OF NINEVEH. (*Introversion.*)

M¹ | i | -4. Jehovah. Proclamation.
| k | 5. People.
| l | 6. King. } Repentance.
| *k* | 7-9. People. }
| *i* | 10. Jehovah. Pardon.

7 nobles = great ones.
man. Heb. *'ādām*. Ap. 14. I.
herd nor flock. See note on "that great city", *v.* 2; and "much cattle", 4. 11.
8 evil = wicked. Heb. *rā'a'*. Ap. 44. viii.
9 Who can tell . . .? Cp. "Who knoweth . . .?" 2 Sam. 12. 22. Joel 2. 14. Jonah, for one, thought Jehovah might do so. Hence his reluctance to give Nineveh the opportunity to repent.
if = [but that].
10 repented. Fig. *Anthropopatheia*. Ap. 6.
of = concerning.

4. 1-11 (M², above). CORRECTION OF JONAH. (*Introversions and Alternations.*)

M² | N | m | 1. Jonah's anger.
| n | 2, 3. Jonah's complaint to Jehovah.
| O | 4. Jehovah's question. "Doest thou well?"
| P | Q | o | 5. East side.
| p | 6-. Gourd. Comes up.
| R | -6. Jonah's gladness.
| *P* | *Q* | *p* | 7. Gourd smitten.
| *o* | 8-. East wind.
| *R* | -8. Jonah's sorrow.
| *O* | 9-. Jehovah's question. "Doest thou well?"
| *N* | *m* | -9. Jonah's answer.
| *n* | 10, 11. Jonah's correction by Jehovah.

1 displeased = vexed. Not the waywardness of a child, but the displeasure of a man of God, for great and sufficient reason to him. Now that Nineveh was spared, it might after all be used as God's rod for Israel, and thus destroy the hope held out by him to Israel in 2 Kings 14. 25-27. See note on 3. 5 and p. 1247.
2 the LORD. Heb. Jehovah. Ap. 4. II.
Therefore I fled = hasted to flee. The reason follows, as explained in note on *v.* 1.
I knew. This was well known, from Jehovah's revelation of Himself. Jonah knew, and referred to the Pent. (Ex. 34. 6. Num. 14. 18, 19). David knew (Ps. 86. 5). Hosea knew (Hos. 11. 8, 9). Joel knew (Joel 2. 13). Micah knew (Mic. 7. 18). Jonah's knowledge explains his flight (1. 3). No one could tell us this but himself.
GOD. Heb. El. Ap. 4. IV.
evil. Heb. *rā'a*. Ap. 44. viii.
3 life = soul. Heb. *nephesh*. Ap. 13.
5 made him = made for himself.
booth = hut.
become of = happen to. Hoping for its overthrow.
6 God. Heb. Elohim (as Creator). Ap. 4. I.
prepared = appointed: as in *vv.* 7, 8; 1. 17.
gourd. Heb. *kīḳāyōn*. An Egyptian word.
shadow . . . to deliver him. Note the Fig. *Paronomasia* (Ap. 6). Heb. *tzēl* . . . *lehatztzēl*.
grief = evil, or evil case. Heb. *rā'a'*. Ap. 44. viii.
was exceeding glad. Note the Fig. *Polyptōton* (Ap. 6), for emphasis. Heb. = rejoiced with great rejoicing.
7 worm. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for a blight of such; as in Deut. 28. 39. They were appointed during the night, and came at sunrise.
8 vehement = silent, still. Hence, sultry. Occurs only here. Not a "late" word, but not required to be used before this.
east wind = hot wind. Heb. *ḳādīm*, cognate of "vehement" (Heb. *ḥărīthim*), both words referring to heat. East wind not the same kind as in western climes. Ref. to Pent. (Ex. 10. 13, 19). Ap. 92.
wind. Heb. *rūach*. Ap. 9.
in himself = in his soul. Heb. *nephesh*. Ap. 13.
9 I do well. Supply "I do well [it is right]".
10 hast had pity on: or, wouldst have spared: same word as in *v.* 11.

690 pity on the [6]gourd, for the which thou hast not laboured, neither madest it grow; which [c] came up in a night, and [c] perished in a night:
11 And [c] should not I spare Nineveh, that great city, wherein [c] are more than sixscore thousand persons [c] that cannot discern between their right hand and their left hand; and *also* [c] much cattle?"

came up in a night = was the son of a night.
perished in a night = perished as the son of a night.
11 should not I . . . ? Fig. *Erotēsis* (Ap. 6), no answer being required.
are = exist. Heb. *yēsh*. See note on Prov. 8. 21.
that cannot discern, &c. Put by Heb. Idiom (Ap. 6), for little children; a similar idiom in Deut. 1. 39. Ap. 92
much cattle. See notes on "great city", 3. 2; and "herd and flock", 3. 7. Nineveh's walls included large areas for pasturage and cultivation. In speaking of the innocent ones in the city these are naturally included. Thus the book suddenly ends; and we are left with the solemn reflection that, Nineveh being spared, the way was thus open for the execution of Jehovah's judgment on Israel by the sword of Assyria, which took place in due time.

MICAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Alternation.*)

1. 1. THE TITLE.

E[1] | **A** | 1. 2—3. 12. THREATENING.
B | 4. 1—5. 15. CONSOLATION.
A | 6. 1—7. 10. THREATENING.
B | 7. 11-20. CONSOLATION.

For the Canonical order and place of the Prophets, see Ap. 1, and p. 1206-7.

For the Chronological order of the Prophets, see Ap. 77.

For the Inter-relation of the Prophetic Books, see Ap. 78.

For the *Formulæ* of Prophetic Utterance, see Ap. 82.

For References to the Pentateuch by the Prophets, see Ap. 92.

For the Inter-relation of the Minor (or Shorter) Prophets, see p. 1206.

The Prophecy of Micah is dated as being given "in the days of Jotham, Ahaz, and Hezekiah, kings of Judah".

Micah begins, apparently, a year or two before the end of Jotham's reign. Isaiah, in that case, had already been prophesying some seventeen or eighteen years.

By comparing 4. 10 with Isaiah 39. 6, we have another case of similar words occurring in two different prophets; and some, having concluded that one prophet copied from another, have built upon this, certain theories as to dates, &c. But no valid argument can be based on such coincidences: for the simple reason that we are not dealing with the words of the Prophets, but with the words which God spake by them (Heb. 1. 1, &c.). Surely God may speak the same message, even in identical words, by two, three, or more of His prophets. If the need were the same, why should not the words be the same?[1]

In this case, the period covered by Micah and Isaiah was almost exactly the same (cp. Mic. 1. 1 with Isa. 1. 1; and see Ap. 77). It is no wonder that the circumstances did call for similar utterances, constituting a confirmation of the Word of Jehovah "by the mouth of two or three witnesses". Both were independent, without any idea of "copying" one from the other, as is alleged by the writer in *The Encyclopædia Britannica*, eleventh (Cambridge) edition, 1910, 1911, vol. xviii, p. 357, who says: "it is impossible that much, if any, of these chapters (Mic. 4-7) can be ascribed to Micah himself". This is said in face of the fact that Jeremiah (26. 16-19) definitely quotes and refers to Micah.

Having regard to Mic. 1. 1, we see he must have been a contemporary of Isaiah for nine-and-twenty, or thirty years (Isaiah continuing for another seventeen or eighteen years if he died in the Manassean persecution. See Ap. 50, p. 68, and Ap. 77). We may thus date Micah as from 632 to 603 B.C.

[1] In connection with this we may well compare other passages as follows:—

Mic. 1. 9-16.	Isa. 10. 28-32.	Mic. 3. 12.	Isa. 32. 14.	Mic. 5. 6.	Isa. 14. 25.
,, 2. 1, 2.	,, 5. 8.	,, 4. 1.	,, 2. 2.	,, 6. 6-8.	,, 58. 6, 7.
,, 2. 6, 11.	,, 30. 10, 11.	,, 4. 4.	,, 1. 20.	,, 7. 7.	,, 8. 17.
,, 2. 11.	,, 28. 7.	,, 4. 7.	,, 9. 7.	,, 7. 12.	,, 11. 11.
,, 2. 12.	,, 10. 20-23.	,, 4. 10.	,, 39. 6.		
,, 3. 5-7.	,, 29. 9-12.	,, 5. 2-4.	,, 7. 14.		